A DISCOURSE OF THE Use of Images: In Relation to the Church of England AND THE Church of Rome.

In Vindication of

NUBES TESTIUM.

Againſt a Pamphlet Entitled, *The Antiquity of the Proteſtant Religion concerning Images*, directed againſt ſome Leaves of that Collection.

Publiſht with Allowance.

LONDON,
Printed by *Henry Hills*, Printer to the King's Moſt Excellent Majeſty, for His Houſhold and Chappel. 1687.

246.3
G71d

A Diſcourſe of the Uſe of *Images*: In relation to the Church of *England* and the Church of *Rome*. In Vindication of *NUBES TESTIUM*.

THE Factious and Unchriſtian Temper of our Age has ſo unhappily ſpread it ſelf thro' all Ranks of Men, that even thoſe, whoſe buſineſs ought to be the Advancement of Piety, have not eſcap'd it's malignant Influence. And this they evidence too clearly to the world, whilſt They ſhew themſelves ſo induſtrious in multiplying the number of many needleſs Contentions in the Church, inſtead of endeavoring to leſſen and abate them. This is the Misfortune of him, who undertakes to aſſert the *Antiquity of the Proteſtant Religion concerning Images*, in Anſwer to a Dozen Leaves of *Nubes Teſtium*: Who becauſe he is a Profeſs'd and Virulent Enemy to *Catholics*, ſeems reſolv'd to contradict and Ridicule, in a ſtrain of Drollery more becoming the *Stage* than his *Coat*, every thing they Believe and Teach, tho' it be the very *Doctrin* of his *own Church*. And like a *Blind Combatant* ſtrikes at all before him, without diſtinction of Friend and Enemy, with a *Have at all*. At this Game plays this Undertaker; whoſe only care be-

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ing to write an *Anſwer* in *FULL*, Anſwers, and Condemns even thoſe Practices, as are allow'd and approv'd by *his own Church*; and in this new Method of Controverſie ſpends the greateſt part of his Twelve-penny Pamphlet: So that tho' he pretends to be a *Son* of the Church of *England*, yet whoſoever conſiders, how often he ſtrikes that *Church* in the *Face*, muſt needs queſtion the Legitimation, and neceſſarily conclude, that 'tis Uncertain What Church he is of, whilſt the only thing Certain is, That he is *No Papiſt*. This whole matter, as to his needleſs multiplying of Controverſies, and oppoſing the Doctrin and Practice of the Church of *England*, as well as that of the Church of *Rome*, I'll ſhew briefly in declaring, what the Church of *Rome* and *England* teach concerning,

1. The Hiſtorical Uſe of Sacred Images.
2. The Commemorative Uſe of Images.
3. The Reſpect and Honor due to Images.

In all which if it be made appear that the *Two Churches* agree, there will need but little more, to prove This Anſwerer a Trifler, whilſt he ſo laboriouſly ſets himſelf againſt both; and at the end of all, ſays nothing to the purpoſe.

1. As to the *Hiſtorical Uſe of Images*, 'tis the Profeſs'd Doctrin and Practice of the Church of *Rome*, to have the Pictures and Images of Holy Things and Paſſages both in *Houſes and Churches*, for the inſtruction of the Ignorant in the knowledge of the Hiſtory of both the *Old* and *New* Teſtament; that ſo they may be acquainted with thoſe Sacred Perſons of Patriarchs, Prophets and Apoſtles, and be inform'd of the Wonderful Works wrought by God in Mans *Creation* and *Redemption*. This appears in the Council of *Trent Seſſ.* 25 and in the *Catechiſm ad Parochos* part. 3. *de Invoc. Sanc.* par. 40.

Both

Both which agree, that Holy *Pictures* and *Images* are made, to inform the People of the Hiſtory of *Holy Writ*, and that for this end they are ſet up in Churches and other Places.

This ſame *Hiſtorical Uſe of Holy Images* is conform likewiſe to the Doctrin and Practice of the Church of *England*, as is evident in Mr. *Montagu*'s *Appeal to Cæſar*, who declaring the Church of *England*'s *Own, Proper, True and Antient Tenets, (Ep. Ded. to the King) ſuch as be without any doubt or queſtion, Legitimate and Genuine, ſuch as ſhe will both acknowledge and maintain for her own*, in this Book *Authoriſ'd* and *Publiſh'd* by Expreſs order of King *James* and *Charles* I. and approv'd as *containing nothing in it, but what was agreeable to the Doctrin and Diſcipline eſtabliſh'd in the Church of* England (*Ib.*) ſays expreſly, *c.* 20. that *Images were improv'd unto an Hiſtorical Uſe in St.* Gregory's *time*, and then adds; *Had the Church of* Rome *gon no farther in Practice or Precept, than that which St.* Gregory *recommends, our Church* (ſays he) *I ſuppoſe (for ſo our Doctrin is) would not blame them, nor have departed from them about that Point.* And agen *chap.* 23. *Doth the Engliſh Church condemn the Hiſtorical or Civil uſe of Images? It do's not* (ſays he) *in Practice; all the World knows that; nor yet in Precept or Doctrin, that I know.* And at the end of the ſame Chapter, he ſays, *Images may be had and made —— ut Ornatui ſint, ut Memoriæ, ut Hiſtoriæ; For Ornament, for Commemoration, and for Hiſtory; and that they may be made for ſuch Ends, No Law of God forbiddeth, ſays our* Gamaliel, *pa.* 203. *ad Apol. Bel.* From whoſe words, in a Book ſo Authentic, and approv'd by *Two Kings, Heads* of the *Church*, 'tis beyond queſtion, that the *Hiſtorical Uſe of Images* is agreeable to the Doctrin and Practice of the Church of *England*. And this do's moſt Evidently appear

pear to any, that will but put his head into any Church of this Communion, where preſently *Moyſes*, and *Aaron* ſhew themſelves to the Beholder, and let him know the concern they had in Thoſe *Commandements*, which they there guard betwixt them. This may be ſeen with great advantage in the Church at the *Savoy*, where beſides theſe Two Saints of the *Jewiſh* Law, the *Four Evangeliſts* have their place in full proportion between the ſide Windows, with St. *Peter*, and St. *Stephen*, and the *Twelve Apoſtles* in twelve Niches on the Front of the Gallery. But above all, the *New* Church in St. *James*'s in the Fields commends this Practice in a Rare Piece of Workmanſhip, where the hand of the Artiſt has ſet forth to the Life upon the *Font*, the Hiſtory of *Original Sin*, and it's *Cure* in the *Water* of Baptiſm. *Adam* and *Eve* ſtand beneath, Confeſſing the guilt of that *Sin*, for which *Infants* are brought thither to be cleans'd. Round the Baſon is ſeen *Chriſt* under the hand of the *Baptiſt* in *Jordan*, authoriſing the Inſtitution of that Salutary Laver: And over it is an Angel, as it were deſcending to *move the Waters*, and to ſignifie that the efficacy of that Sacrament is from above. Then if you turn towards the *Altar*, in *one Figure* is repreſented the Inſtitution of the Bleſſed *Sacrament* at the *Laſt Supper*: The very ſame which is over the *Altar* at his Majeſties Chappel at *Whitehal*, and for the very ſame intent, *viz.* A *Pellican* feeding her *Young ones* with her *Blood*; to ſignifie what Chriſt gives to the Faithful, his Children, in the *Sacrament*, that he *feeds* them with his *Blood*. Much more may be ſeen in *Cathedral* and *Collegiate* Churches of this kind, not only in relation to the Old, but New Teſtament, even the Crucifixion of our Saviour, but eſpecially in the New Common-Prayer-Books, interleav'd with Pictures.

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2*ly*. As to the *Commemorative Uſe of Images*, 'tis receiv'd and approv'd in the Church of *Rome*, as 'tis explicated in the Council of *Trent* above cited, where 'tis ſaid; That the Uſe of *Holy Images* is Beneficial to the People, becauſe by them they are put in mind of the Benefits and Bleſſings receiv'd from Chriſt; and by ſeeing the Wonderful Miracles wrought by the Power of God, and the Exemplary Lives of the Saints, they are excited to give God Thanks for ſuch Favors, to love him, and compoſe their Lives according to the Exemple of ſuch Holy Men. The ſame is declared in the *Catechiſm ad Parochos*, *ut ſup.* where the *Pariſh Prieſt* is directed to inform the People; That *Holy Images* are plac'd in Churches, to put them in mind of the Divine Myſteries and Bleſſings, that ſo they may be more Zealous and Attentive in the Love and Service of ſo Good a God. And that by beholding the *Repreſentations* of the *Saints*, they may be admoniſh'd, to conform their Lives to ſuch Examples. Thus teaches the Church of *Rome*.

The Church of *England* likewiſe agrees with her in the ſame *Doctrin* and *Practice*; allowing of *Images*, as helps to Piety, and for the affecting the minds of the Beholders with Pious Cogitations, and encouraging them to a Vertuous and Exemplary Life. This is moſt apparent in the *Injunctions* given by King *Edward* VI. to his Clergy and Miniſters, wherein they are order'd to Inſtruct the People in their Circuits, that *Images ſerve for Remembrance, whereby Men may be admoniſh'd of the holy Lives and Converſation of them that the ſaid Images Repreſent.* Which is the very Doctrin now mention'd in the Council of *Trent* and *Catechiſm ad Parochos*. This Mr. *Montagu* explicates more at large, in his Book call'd *A New Gag, &c.* where treating of *Images*, he ſays to the *Papiſts*: *Images have theſe uſes aſſign'd by your Schools* —

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The Inſtruction of the Ignorant, the Refreſhing of Hiſtory, and Exciting Devotion: You and WE alſo give unto them theſe. And a little after, *The Pictures of Chriſt, the Bleſſed Virgin, and Saints may be made, and had in Houſes, ſet up in Churches. --- The Proteſtants do it, and uſe them for Helps of Piety.* In his *Appeal to Cæſar* likewiſe he thus delivers the Senſe of the Church of *England* in this affair, *c.* 21. *Our ſtricteſt Writers,* ſays he, *do not condemn or cenſure St.* Gregory *for putting upon them* (Images) *that Hiſtorical uſe of ſuggeſting unto, moving or affecting the mind even in Pious and Religious Affections: For Inſtance, in Remembring more feelingly, and ſo being empaſſion'd more effectually, with the Death, Blood-ſhed and Bitter Paſſion of our Saviour, when we ſee that Story fully and lively Repreſented unto us in Colors, or Work by a Skilful hand. And I know not the Man that is made of human Mold, but when he readeth on this* (Painted) *Book, his Tragical Endurances for Man, will reflect upon himſelf, and his own Soul and Conſcience, with a Lively apprehenſion of Man's Sin, God's Love, Chriſt's endeared Charity, in undergoing theſe unknown Sufferings for our ſake.* Thus this Eminent Author moſt feelingly explicates the *Pious uſe* of Holy *Images*, as proper for the ſuggeſting Good Thoughts, and inflaming the Soul with moſt Chriſtian Affections, in order to the Love and Service of God.

In this the Reader may behold, how little Difference, or rather how great an Agreement there is between the *Legitimate* and *Genuin Doctrin* of the Church of *England*, and the Church of *Rome*, as to theſe two firſt Points mention'd, *viz.* The *Hiſtorical and Commemorative Uſe of Sacred Images.* Now when a Member of the Church of *Rome* has endeavor'd to ſhew, that this Doctrin as to the *Hiſtorical* and *Commemorative Uſe* of Holy *Images* is agreeable

agreeable to the *Antient Church*, as is done in *Nubes Teſtium*; who could ever expect, that any *Member* of the Church of *England*, much leſs a *Divine*, ſhould appear, bidding Defiance to ſuch Doctrin, with endeavors to ſhew the *Practice* of it to be *Heatheniſh*, *Heretical*, and but a *Popiſh Invention*? Could a Man think, that any *Church of* England *Divine* would take ſo much pains to *abuſe* and *Ridicule* his *own Church*? Certainly he muſt be either very *Ignorant* of what his own Church teaches; or very *blindly Malicious* againſt the Church of *Rome*, that to expoſe her, ſhould not care what Miſchief he did his own *Mother Church*. But thus it happens ſometimes, when Men are guided by *Paſſion* inſtead of Truth and *Reaſon*; 'tis impoſſible to avoid theſe Abſurdities, when ſuch Bitter Spirits take Pen in hand, who look no further in Anſwering, than to Contradict their Adverſary, *right* or *wrong*. And how far this *Anſwerer* has done this, 'twill be not amiſs in this Place to conſider.

1*ſt*. Then he pretends to ſhew, *pa*. 20. *That the firſt making of Pictures among Chriſtians proceeded partly from the Example of ſome* HERETICS. This Bolt he ſhoots againſt the *Papiſts*: But will not any Reader preſently reflect, that if *Pictures in Churches*, be not a Chriſtian Inſtitution, but the *Corruption of Heretics*; that the Church of *England*, for all the *Pictures* they ſet up in their *Churches*, follow not Chriſt and his Apoſtles, as they pretend, but the Invention of *Heretics*? And what Credit is this to his Church?

2*ly*. He aſſerts *ib*. that the making *Pictures* a-

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mong Christians had it's Origin *principally from the Fond Inclinations of those, who being Converted from Heathenism to Christianity, retain'd still an old relish and love of those* Superstitious Practices, *to which they had been accustom'd so long.* Is not this to let the *Person of Quality*, to whom he writes, know; that the Church of *England*, in using and allowing Sacred *Pictures* of Christ, his Apostles, *&c.* (as is shewn above) in Houses and Churches, follows not only an *Heretical Abuse*, but likewise the *Superstitious Practices* of *Heathens?*

3*ly.* He says, that there was *no such thing, pa.* 15. *as the Use of Images in the Primitive Ages.* Which is to inform his Reader, that the Church of *England*, as to this Point of *Images*, is faln from the Christianity of the *Primitive* Times; and that she stands in need of a *Reformation.*

4*ly.* He shews *pa.* 22. that the having *Pictures in Churches*, is contrary to an *Express Canon of the Council of* Eliberis, held *An.* 305. by the Fathers of the Primitive Church. In which he condemns his *own Church* for contradicting the Positive Decrees of so Antient a Council.

5*ly.* From the Example of an Antient Bishop renting a *Veil* or *Hanging*, whereon was the Image of Christ, he declares, *pa.* 25. in the words of the Bishop, such Pictures to be *contrary to the Authority of the Scriptures.* Which is plainly to tell the World, that the Use of *Hangings*, such as have *Christ*, or his *Saints* Represented on them, as may be seen in many Houses, in *Cathedral* and *Collegiate* Churches, are all *contrary to the Word of God.*

These

These are some of the Severe Reflections he makes upon his *own Church*, while he's blindly knocking down *Popery*. Who could desire a better condition'd Antagonist than this, who is so Good-natur'd, as never to strike at his Adversary, but he gives himself a Blow over the Face at the same time? Has not he fairly defended his *own Church*, while he thus exposes her under the Guilt of being *Heathenish, Heretical, going contrary to the Primitive Church, to Councils and Scriptures*, which is the Blackest of that Dirt, he has done his best to cast upon the Church of *Rome*? Hitherto the Reader has seen the Doctrin of the Church of *Rome* and of *England*, as far as concerns the Two First Points, *viz.* the *Historical* and *Commemorative* Use of Holy *Images*; and how this Worthy Answerer, with some wrested and misapply'd Passages of Antiquity, strikes most rashly at Both Churches; not caring, so he can but overthrow the Church of *Rome*, what other Church, tho' his own, falls with her. Now we will consider the Third Point, which is of the *Honor* and *Respect* due to these *Images* of *Christ*, &c. And as to this,

The Church of *Rome* teaches, that the Images of Christ, *&c.* ought to be kept, especially in Churches, and DUE Honor and Veneration given them: Not for that any Divinity or Vertue is believ'd to be in them, for which they are to be Worship'd; or that any thing is to be Asked of them, or any Confidence to be placed in them, as was done by the Heathens; but because the Honor shewn to them is referr'd to the Prototypes, or Things Represented by them: So that by the Ima-

ges we Kiſs, and before which we Kneel, we Adore Chriſt and Reverence his Saints, whom the ſaid Images Repreſent. So the Council of *Trent* delivers this Doctrin, *Seſſ.* 25. The like is ſhewn in the Catechiſm *ad Parochos, ubi ſup.* And the whole meaning of it is nothing more, than what was given at large by *Leontius* Biſhop of *Cyprus*, who flouriſh'd *An.* 620. that is, above a Thouſand and threeſcore years ago; who thus makes his Apology for the Chriſtians againſt the *Jews*, who charg'd them with the breach of the ſecond Commandment, in giving honor to *Images*. 'The Pictures 'and Images, ſays he, of the Saints are not ador'd 'amongſt us, like Gods. For if I Worſhip'd the 'Wood of an Image, as God, I might as well do the 'like to any other Wood: If I honor'd the Wood as 'God, I would never throw it into the fire, when 'the Image is once disfigur'd.—As therefore he that 'has receiv'd a Commiſſion from his Prince, and 'kiſſes the Seal, dos not reſpect the Wax, the Paper 'or the Lead, but gives the Honor to the King; ſo 'we Chriſtians, when we ſhew Reſpect to the 'Figure of the Croſs, do not honor the Nature of 'the Wood, but the Sign, the Pledge, the Remem-'brance of Chriſt; through this beholding him, 'who was Crucified on it, we reſpect and Adore 'him. And as Children, full of a dear Affection to 'their Father, who is Abſent from them, do kiſs 'with Tears, and with all Tenderneſs embrace his 'Stick, his Chair, his Coat, which they ſee at 'home; and yet do not adore theſe things, but ex-'preſs their Deſire and Honor they have for their 'Father: Juſt ſo do all we Faithful honor the Croſs,

'as

'as Christs Staff; the most Holy Sepulcher, as his 'Chair and Couch, the Manger and *Bethleem* as his 'House, *&c.* Not that we honor the Place, the House, 'the Country, the City or the Stones, but Him 'that was Conversant amongst them, who appear'd 'in our Flesh, and deliver'd us from Error, Christ 'our Lord; and for Christ we honor those Things, 'which belong to him, describing his Passion in 'our Churches, in our Houses, in the Streets, in 'Images, upon our Linen, in our Chambers, upon 'our Cloths, and upon every Place, to the end that 'having these continually before our Eyes, we may 'be put in mind, and not like thee (O Jew) forget 'our Lord and God. As you therefore expressing a 'veneration for the Book of the Law, do not Honor 'the Paper or Ink of which 'tis compos'd, but 'the Word of God contain'd in it: So I, shew-'ing Reverence to the Image of Christ, do not Adore '(no, God forbid) the Wood or the Colors; but 'having an Inanimate Representation of Christ, 'by this seem to be possess'd of, and to Worship 'Christ himself. As *Jacob* having receiv'd the par-'ty-color'd and Bloody Coat of his Son *Joseph*, 'kiss'd it, full of Tears, and put it to his Eyes; not 'doing this for any Love or Honor he had for 'the Coat; but by this seeming to kiss *Joseph*, and 'hold him in his Arms: So all Christians, hold-'ing or kissing any Image of Christ, of his Apo-'stles or Martyrs, do the like to Christ himself, or 'his Martyrs, in the affection of their Souls. By all which 'tis evident, that all the *Honor* and *Ve-neration* paid by Catholics to any *Picture* or *Image* of Christ or his Martyrs, is only to express the

Love

Love and Honor they have for Chriſt and his Martyrs; and that in thus doing, they no more commit *Idolatry*, or make Gods of thoſe Pictures, than that Woman is *diſloyal* to her Husband, who in affection to him, reſpects and kiſſes his *Picture*; than that Subject is a *Traytor* to his Prince, who Honors his Portraiture; or than all thoſe, who pay a Reverence to the *Chair of State*, for the Relation it has to the King, make a *King* of the *Chair*, in ſo doing. This then is the Doctrin and Practice of the Church of *Rome*.

The Church of *England* ſeems to concur with the Church of *Rome* in all this Point. This may be gather'd partly out of the Eccleſiaſtical Canons agreed to *An.* 1603. in the Firſt year of King *James* I. where *Can.* 30. 'tis ſaid, That *the Holy Ghoſt did ſo Honor by the mouths of the Apoſtles, the very NAME of the Croſs, that it did not only comprehend even Chriſt Crucified under that Name, but likewiſe the efficacy of Chriſt's Death and Paſſion*, &c. In which words this Church acknowledges, the Giving *Honor* to the *NAME* of the *Croſs* to have been the Practice of the *Apoſtles*, as they were inſpir'd by the *Holy Ghoſt*. And that the *Name* of the *Croſs*, was not only to put them in mind of the *Perſon*, whom they were to Worſhip (as a Modern Doctor ſays of the *Name* of *Jeſus*,) but that the Holy Ghoſt did by the Apoſtles, *Honor* the very *NAME* it ſelf. *Spiritus S. per Apoſtolorum ora, ipſum Crucis Nomen uſque adeo honoravit.* And in honoring that *Name*, did honor Chriſt Crucified; *Chriſtum ipſum Crucifixum ſub eodem comprehenderet.* Which is the very Practice and

and Senſe of *Catholics*, both as to the *Name* of the *Croſs*, of *Jeſus*, and of *Pictures*; *Names* or *Words* being *Pictures* to the Ear, as Pictures are *Words* to the *Eye*.

But it comes nearer our Caſe, what is added in the ſame *Canone* 2°. *Honor ac Dignitas Crucis Nomini acquiſita, etiam & SIGNO Crucis, vel ipſa Apoſtolorum ætate (neque enim contrarium oſtendi poteſt) exiſtimationem peperit Honorificam. The Honor and Eſteem ſhewn to the NAME of the CROSS, did produce even in the Age of the Apoſtles, an honorable Eſteem likewiſe for the SIGN of the Croſs; neither can any thing contrary to this be prov'd.* What can be plainer, than that according to this *Canon*, 'tis the Senſe of the Church of *England*, that the Primitive Chriſtians were taught by the Apoſtles, not only to Honor the *Name* of the *Croſs*, but likewiſe the *SIGN* of the *Croſs*? And certainly, if according to *this Church*, the Apoſtles taught their Followers, to *honor* in their Hearts and Souls the *Sign* of the *Croſs*, it can neither be contrary to the Apoſtles, nor this Church, to do ſo now, and to expreſs this *Honor outwardly*, which they are thus taught to conceive *inwardly*, and entertain in their *hearts*. 'Tis an Abſurdity ſure too great, to fall upon the Church of *England*, thus abſolutely to approve the Affection of *Honor* and *Eſteem* towards the *Sign* of the *Croſs* in Chriſtians Hearts, as both a Chriſtian Duty and an Apoſtolical Doctrin; and then afterwards, to condemn the ſame *Honor* and Affection of the Soul, as *Idolatry* and *Superſtition*, when 'tis expreſs'd *Outwardly*, either in Words or Geſture: For how is it poſſible, that what

what is *Apoſtolical* in the *Heart*, ſhould, by being expreſs'd *outwardly*, become *Idolatrous ?*

This Doctrin is deliver'd more expreſly by Mr. *Montague*, who in his Book call'd a *New Gag*, thus declares the Expreſs Tenet of *Catholics* and of his own Church, *p.* 318. *You ſay the Pictures of Chriſt, the Bleſſed Virgin and Saints, muſt not have Latria; So We. You give them Dulia; I quarrel not the Term, tho' I could. There is a Reſpect due unto, and Honor given Relatively to them. If this you call Dulia, We give it too. Let Practice and Doctrin go together, We agree.* Nay he ſhews farther, 'tis impoſſible to keep or ſet up the *Pictures* of Chriſt or his Saints, without having a *REVERENCE* and *HONOR* for them, in *due kind.* Hear him in his own words, in his *Appeal to Caſar*, c. 21.

But it has diſtaſted ſome (ſays he) *that RESPECT and HONOR ſhould be given unto them* (Images of Chriſt.) *Strange it ſhould diſpleaſe any, that can approve of any, be it but a Civil uſe of them. I cannot tell; unleſs Men would inſtantly have them pull'd down in all places, demoliſh'd, ſtamp'd to powder, whoſeſoever, whatſoever, whereſoever. The ſetting of them up, ſuffering them to ſtand, uſing them for Ornaments, for helps of Memory, of Affection, of Rememoration, cannot be abſtracted, to my Underſtanding, from Reverence and Honor Simply, in due kind. Can a Man have the True Repreſentation of his Prince, Parents, Patrons, &c. without Awe, Reſpect, Regard, Love, Reverence, moved by Aſpect, and wrought in him? I profeſs my Imperfection, or what they will call it, it is ſo with me. Unco impacto in Latrinas,*

in

in Gemonias, in malam Crucem, the Pictures, Statues, Paintings, Repreſentations, of Chriſt, the Virgin, Apoſtles, Martyrs, Holy Men and Women; unleſs the very having and preſerving of them, do in ſome ſort imply RESPECT, REGARD and HONOR done unto them, without offence juſtly given, without Scandal, or Inclination to Impiety. Then he urges the Truth of this Doctrin with the words of *Junius*. *Junius*, ſays he, *was no Papiſt; not in your opinion, I hope. He in his Animadverſions upon* Bellarmin *de Imaginibus*, ſays, *Hoc nemo NOSTRUM dicit, non eſſe COLENDAS, nec ullo modo. Suo modo COLI probamus, velut Imagines; at non religioſo cultu, qui aut ſuperſtitioſus eſt, aut impius; nec cùm aliorum ſcandalo, ſive Cultus ſeparatus ſive conjunctus cum eorum Cultu intelligatur, quorum ſunt Imagines. None of us ſay, that Images are no ways to be worſhip'd. We prove that they are to be worſhip'd in a way peculiar to them, as Images, but not with a Religious Worſhip, which is either Superſtitious or Impious: Neither to the ſcandal of others, whether the Worſhip be underſtood the ſame, or different from that which is given to the things Repreſented by them.*

Thus this Learned Man delivers and defends the Doctrin of his Church in relation to the *Images* of Chriſt and his Saints, againſt the Arguments of ſome *Informers*, which he thinks to be no other than *Puritans*, and at beſt, ſome *FURIOUS ONES* of his own Church, or *SINGULAR ILLUMINATES*, as he terms them, *ib. c.* 20. And now what great difference here in this Point between the Two Churches? The Council of *Trent*

 ſays,

ſays, that *Images of* CHRIST, &c. *ought to be ſet up in Churches, and* DUE HONOR *and* VENERATION *given them.* The Church of *England* (by Mr. *Montague*) ſays, that *the Images of Chriſt, the Bleſſed Virgin* Mary *and Saints, may be ſet up in Churches;* RESPECT *and* HONOR *may be given them in Due kind; The uſing them for helps of Memory, of Affection, of Rememoration cannot be abſtracted from* REVERENCE *and* HONOR *ſimply, in* DUE *kind.* The Catechiſm *ad Parochos* ſays, Theſe *Images* are ſet up in Churches, *ut Colantur*, that they may be *Honor'd* or *Worſhip'd*; that is, in *due kind.* The *Proteſtants* ſay (by *Junius*) *None of us deny, but they may be Honor'd or Worſhip'd in their kind*: Nay more, *We prove, They are to be Worſhip'd in ſome manner*, that is, *as Images.* Both Churches then agree, that *Sacred Images* may be ſet up in Churches; that a *Reſpect, Honor* and *Reverence* is *due* to them, in their kind; and both concur in terming this *Honor* or *Reverence, Cultus* or *Worſhip, i. e.* in it's kind, *Suo modo. Junius* expreſſing it due, *velut Imagines*, as they are *Images*, The Council of *Trent*, becauſe they *Repreſent Chriſt*, &c. which is upon the very ſame reaſon and ground.

Beſides this, 'tis agreed by both Churches, that this *Reverence* ſhewn to theſe things, is founded purely upon the *Relation* they have to God, and is terminated finally upon him. This as to the Church of *Rome*, appears from what is already quoted out of the Council of *Trent*: And as to the Church of *England*, from the words of *Mon-*

Montagu above mention'd. And from Biſhop *Jewel*, who (in *Rep. ag. Hard.*) ſays; *We Worſhip the Sacrament, the Word of God, we Worſhip all other things in ſuch Religious wiſe to Chriſt belonging.* And then afterwards giving the Reaſon: *The Sacraments be Ador'd* (ſays he) *but the whole Honor reſteth not in them, but is paſſed over from them to the things Signified.* Which is the very *Relative Honor* mention'd ſo often by *Catholic* Divines. And this Divinity is found likewiſe in ſome *Modorn Church-Men*, as Dr. *Stillingfleet*, who (in his *Def. ag. T. G. pa.* 600.) ſays, that *Altho' no Irrational or Inanimate Being be capable of that real Excellency, to deſerve any Honor from us for it's own ſake; yet ſuch things may have a Relation to matters of ſo High a Nature, as to deſerve a different Uſage and Regard from other things*: And this afterwards he terms a *Reverence*, and, *if I may ſo call it, a Religious Reſpect to Sacred Places and Things.* In which words, tho' there's ſome Mincing it; yet it delivers in ſome manner the whole Doctrin of *Catholics*.

The two Churches thus agreeing in the lawfulneſs of placing *Images* in Churches, and that an *Honor*, or *Reverence*, or even *Worſhip* in it's kind, is neceſſarily due to them, as they ſerve for helps to Piety; of Affection or Rememoration, and have Relation to God. The Anſwerer of theſe leaves of *Nubes Teſtium*, lets fly at all this, like one of *Montagu's FURIOUS ONES*, or *SINGULAR ILLUMINATES*. He runs it down, under the Name of *IMAGE-WORSHIP*; and is ſure, with this very *Word* alone, ſo far to pre-

vail upon the *Ignorant* and *Vulgar* at leaſt (with whom, by his looſe arguing, he ſeems chiefly concern'd) as to gain their Votes, in crying down the *Papiſts* for *Idolaters*; and then his Buſineſs is done. Upon this ſtrain he runs to the end of his Pamphlet, proving that *Image-Worſhip* is contrary to Fathers, to Antiquity, to Councils; *Image-Worſhip, Image-Worſhip*, is all the Cant: But never tells, what this *Image-Worſhip* is; and never reflects, that his *own Church* is for an *Image-Worſhip* too.

Thus unhappily in the midſt of Duſt and Noiſe he manages the Controverſie with the *Papiſts*, without ever *Stating the Queſtion*, or declaring what the Papiſts hold, unbecoming a *Scholar*; and multiplying many Needleſs Contentions, unbecoming a Chriſtian.

If he had examin'd the Doctrin of his *own Church*, and underſtood what *Catholics* teach, he would have ſoon diſcover'd the vanity of this Engagement; and found, that after ſo much buſtle upon this matter, there's but little more in't, beſides Fighting about *Names* and *Words*; and that however tolerable this may be in a School for a *Logic* Diſpute, 'tis unworthy of a *Divine*, who pretends to be a Preacher of the Goſpel of Peace.

'Tis already here made out to any unprejudic'd Conſiderer, that, according to the Doctrin of *Proteſtants*, eſpecially thoſe of the Church of *England*, 'tis impoſſible to ſeparate even the *Hiſtorical* Uſe of *Holy Images*, from a *Reſpect* and *Reverence* which neceſſarily follows them: Much leſs can they ſerve as *Helps to Piety*, for the *exciting Devotion*, and bring-

bringing *to mind the Perſons Repreſented*, but they force from the beholders an Interior *Love* and *Honor*; ſo that, as 'tis impoſſible, for a *Good Subject* to have by him the *Picture* of his *Prince* and of a *Traytor*, without being *differently* affected in his Soul towards them, even in the very ſame manner, as he is to the Perſons they Repreſent. So neither can a *Faithful* and *Good Chriſtian*, behold the *Pictures* or other *Repreſentations* of *Chriſt*, of *Judas*, of *Mahomet*, but his Soul will be differently mov'd towards them with *Love*, *Reſpect*, *Honor*, *Veneration*, on the one ſide; with *Indignation* and *Contempt* on the other, as he finds himſelf affected to the *Perſons* Repreſented by them. Thus far is acknowledg'd by *Proteſtants*, and may be gather'd from what is above cited out of *Montagu* and *Junius*. *Catholics* ſay the ſame, and ſo cannot be cenſur'd or condemn'd for this. What then is their Crime? The Charge urg'd againſt them is, that they ſhew this ſame Honor and Veneration outwardly to theſe Holy Images of Chriſt, the Apoſtles, *&c.* They *kiſs* them, *pull off their Hats*, they *Bow*, they *Kneel*, *Burn Tapers*, *Incenſe*, and *Pray* before them: This is the Crime, this the *Image-Worſhip* and *Idolatry* of the Catholics.

And here, in their behalf, and to bring this Voluminous Controverſie into a Narrower Compaſs, I muſt ask of the *Anſwerer*; If it be *lawful* for *Proteſtants* and *Catholics* to have an *INTERIOR Reſpect*, *Honor* and *Reverence* for Holy *Images*, as appears evidently confeſs'd above; how comes it to be ſo *Unlawful* and *Abominable* for *Catholics* to ſignifie and expreſs *outwardly* this ſame *Reſpect*,

Honor

Honor and *Reverence*, which is ſo Commendable for all Chriſtians, both *Catholics* and *Proteſtants*, to have *Inwardly* in their Souls? Certainly, That *Honor* and *Reverence*, which in the *Heart* is *Chriſtian*, cannot but be *Chriſtian* in the *Expreſſion*: And 'tis very abſur'd, to think a *Duty* can become *Idolatry* by *profeſſing* it. If a Chriſtian has a greater *Reverence* in his *Soul*, for the *Book* of the *Holy Scriptures*, than for any other Book whatſoever, may not he lawfully *expreſs* this Reverence by *Kiſſing* it? If the *Woman* in the Goſpel, reſpects and Honors in her *Heart* the *Hem* of our Saviours Garment; is the *Kiſſing* that *Hem*, any more *Idolatry*, than was that *Affection* and *Reverence* ſhe had in her *Soul* towards it? If a Chriſtian has a *Reſpect* and *Reverence* even for the *Houſe of God*, or Church, above other Houſes, that are not Dedicated to his Service; may not he *ſhew* this *Reſpect*, by *Uncovering his Head?* If a Chriſtian *Honors* the *Communion-Table* above other Prophane Tables; may not this *Honor* be *exteriourly* profeſs'd, by ſetting *Candles* on it, and *Plate*, and adorning it with *Hangings*, and then *Bowing to it*, without a Crime?

If a Chriſtian Reverences and Honors in his Heart the *NAME* of *Jeſus*, or of the *Croſs*, as the Church of *England* ſays the Apoſtles did; can it be Idolatry *outwardly* to profeſs this *ſame Honor*, by *Bowing* or *Bending the Knee?* And if he Reſpects the *Sacrament*, may not he ſhew this *exteriorly*, by receiving it *Kneeling?* And if theſe *Exterior* Profeſſions and Acknowledgments of the *Interior Reſpect*, *Honor and Reverence* that is due to theſe things,

things, may be thus commendably ſhewn, by *Kiſſing*, *Uncovering the Head*, by *Tapers*, *Ornaments*, *Bowing* and *Kneeling*, without any Abomination in the ſight of God, or juſt Scandal to our Neighbor; why may not the like *Interior Reſpect* and *Honor*, acknowledg'd due to Holy *Repreſentations* of Chriſt or his Saints, be profeſs'd *outwardly* by the ſame *Viſible* Expreſſions of Reſpect and Reverence: Eſpecially ſince what is done to all theſe things, is upon no other account, than the *Relation* they have to God, and as appertaining to him and his Service?

Neither let the *Anſwerer* think to take Sanctuary, in calling this *Veneration* ſhewn to *Pictures* and *Images* of Chriſt, a *Worſhip*, as an *Image-Worſhip*: For however this may work upon the *Mobile* and Unthinking Crowds, and fill their heads with a Notion of *Idolatry*; yet every Man of Senſe and unbiaſs'd Judgment knows, that this word *Worſhip* is *equivocal*, and that 'tis not every thing is preſently made an *Idol* of, which is any ways ſaid to be *Worſhip'd*: As is ſhewn at large in *The Pap. Miſrep. 2. Part. §. 5, 6.* For 'tis not only the Honor, which *Catholics* ſhew to Holy *Images*, is call'd a *Worſhip*; but likewiſe that is a *Worſhip*, which *Proteſtants* give; as is own'd by *Junius* above; ſo that in this Senſe *Proteſtants* may be ſaid and prov'd to be *Image-Worſhipers* too. The *Reverence* likewiſe ſhew'd by *Proteſtants to* the *Sacrament*, is call'd by *Jewel* (*Rep. to Hard.*) a *Worſhip*: The *Honor* given to the *Bible* he ſtiles a *Worſhip*. In the ſame way of ſpeaking, the Reſpect to the *Communion-Table* may be term'd a *Worſhip*; *Bowing*

ing in Reverence to the *Name* of *Jesus* may be ſtyl'd a *Worſhip*. And in this Senſe, 'twill not only be laid to the Church of *England*'s charge, that ſhe teaches and approves *Image-Worſhip*; but likewiſe *Bread Worſhip*, *Book-Worſhip*, *Table-Worſhip*, and *Name-Worſhip*: And 'twill not be very difficult, by the equivocation of this *word*, and the help of a little *Pulpit-Sophiſtry*, to paint out This Church as Black with *Idolatry* and *Superſtition*, to the People, as ſhe has done the Church of *Rome*.

And it do's not at all reflect upon the Church of *Rome*, or her Doctrin, that ſome of her Divines *call* this Reſpect, Honor, Veneration or Worſhip paid to Holy Images a *Religious* Reſpect, or Honor, *&c.* For this is only a Diſpute about a Word; and let it be call'd by what Name they pleaſe, whether *Honorary*, *Religious*, or *Divine*, this alters not the Nature of the thing; for 'tis but the ſame thing, by whatſoever Name it be expreſs'd. If ſome will have every Reſpect or Veneration, ſhewn to Holy Things, as to the *Bible*, the *Sacrament*, the *Name* of *Jeſus*, for the Relation they have to God, to be call'd a *Religious Worſhip*, let 'em call it ſo in God's Name. And if others will have no Veneration or Worſhip to be *Religious*, but that which is directly and immediatly given to *God*; let 'em have their way. Theſe are fine Notions, and pretty Entertainments for School-debates; but are no concern of our Religion or Conſcience. For as long as 'tis own'd, that there's a *Reſpect* and *Reverence* due to ſuch *Holy* things, as in ſome particular manner have *relation*

lation to *God* and his *Service*, and we only expreſs this Reſpect *outwardly*, which *interiorly* we feel in our Souls; let this be call'd an *Honor*, a *Worſhip*, an *Adoring*; let it be ſaid to be *Honorary*, *Religious* or *Divine*; let it be deem'd *Abſolute* or *Relative*, 'tis equally alike to us; ſince we are ſatisfied, the wrangling of the Learned about *Names* and *Words*, has no influence upon the Acts of our Souls; and cannot make that to be *Idolatrous*, which in it ſelf is not ſo.

Here then may the Reader ſee, how ſtands this Controverſie between *Catholics* and the Church of *England Proteſtants*. Both Churches acknowledge, that there's an *Honor*, and *Reverence* that may be lawfully given to the Holy *Images* and *Pictures* of Chriſt. Both Churches expreſs this Honor outwardly: *Proteſtants*, by uſing them in their *Churches* and *Prayer-books*, which (as *Montagu* ſays) cannot be abſtracted from giving them Honor and Reverence. While Catholics go farther, and ſay, that 'tis lawful to expreſs this *Honor* and *Reverence due* to them, as they have relation to God, by Kiſſing them, pulling off the Hat, Bowing, Setting of Tapers, *&c.* before them, in the ſame manner, and with no more juſt occaſion of Scandal, and no more breach of any Commandment, than the Church of *England* do's expreſs the *Veneration* She ſhews to the *Bible* in *Kiſſing it*; to the *Church*, by *pulling off the Hat*; to the *Name* of *Jeſus*, by *Bowing*; to the *Communion-Table*, by ſetting *Candles* on it. Which being ſo many Actions intended to ſignifie the

Interior Sentiment and Affection of the *Soul*; there can certainly be no more of *Idolatry* in them, or *Superſtition*, than there is in the *Intention*, or in the *Act* of the *Soul*; the one being the ſame *outwardly*, what the other is *inwardly*. And, however ſome Divines and Leading Men of the Church of *England*, who are in love with wrangling, and thro' the Influence of an Unchriſtian Temper, ſeem to be afraid of a better Underſtanding coming amongſt Chriſtians, take pains to blow up this Controverſie with ſome School and Empty Notions; yet 'tis not to be thought, there's any great difference between the *Two Churches*, were they to Speak their Senſe in a *Cool* and *Moderate* Temper, where they might be free from the Suggeſtions of ſuch *Hot* and *Fiery* Spirits, who ſeem to be rather Men of *State* and *Policy*, than of *Religion*. For, can it be imagin'd, that the Church of *England*, who confeſſes, that the *Holy Ghoſt* himſelf, the *Apoſtles*, and *Primitive Chriſtians* inſtructed by the Apoſtles, *Honor'd* the *NAME* of the *Croſs*, and had an *Honorable Eſteem* for the *SIGN* of the *Croſs*, can be in good earneſt againſt thoſe, who expreſs *outwardly* this *Honor*, which in it ſelf is thus acknowledg'd of *Divine Inſtitution*, and to have been the Doctrin of the Apoſtles? If the Apoſtles too, as ſhe owns above, did *honor* the *NAME* of the *Croſs* by their *Mouths* and *Words*; can ſhe condemn thoſe, who do the like with their *Hands*, their *Heads* or *Knees*? If it be the Doctrin of the Holy Ghoſt, to have this

this *Honor* for the *Name* and *Sign* of the *Croſs* in our *Hearts*; and the Apoſtles, by the inſtinct of that Holy Spirit, did *expreſs* this by their *Words*; may not *We* do ſo too? And if We may do this in *Words*, may not we do it in any other way of *Expreſſing* our Senſe, which Nature has given us, and are anſwerable to *Words*? *Words* are nothing more than for their *Signification*; and if we *ſignifie* our thoughts by any other way, as by *Signs*, by any *Motion*, or *Geſture* of our Body; theſe *Actions* being to expreſs the *ſame affection* of our Soul, which we other ways do by *Words*, they are as Innocent as our *Words*; and 'tis impoſſible the *Actions* ſhould be *Idolatrous*, whilſt the *Words* are *Orthodox*: Since being taught by the Apoſtles, to have an *Honor* in our *Hearts* for the *SIGN* of the *Croſs*, 'tis the ſame thing before God and Men, whether we ſignifie this outwardly by our *Tongues*, or by our *Lips*, or by our *Hands*, or by our *Heads*, or by our *Knees*; theſe being only ſo many different kinds of *Speaking*, to ſignifie *one* and the *ſame* ſenſe of our hearts. And whilſt they are ſo, there can be nothing juſtly charg'd upon any one of theſe *ways* of *Expreſſing*, but will as certainly fall upon all the reſt; for they being all upon the ſame intention and deſign, of ſhewing outwardly the *Honor* we are taught by the Apoſtles to have in our *hearts*, and this *Honor* thus ſeverally expreſs'd, being but *one* and the *ſame*, founded upon the *Relation* the *Sign* of the Croſs has to Chriſt; if it be a *Religious Worſhip*, when 'tis ſignified by

the *Knee*, 'tis *Religious* too when ſignified by the *Tongue*, and alike *Religious* whilſt 'tis in the *Heart*; if it be *Idolatrous* to expreſs it by the *Knee* in *bending*, 'tis *Idolatrous* too, to expreſs it with the *Tongue* in *Words*; and moſt of all *Idolatrous*, as it is in the *Heart*.

Upon this Point turns the Greateſt part of this Controverſie, which of it ſelf is very inconſiderable. But our Anſwerer takes little care to ſee how the Queſtion ſtands; He's for expoſing the Church of *Rome*, and as long as he has the knack of doing this by *Ridiculing*, and *Drolling*, what ſhould he trouble himſelf with ſuch impertinencies, as are *ſtating the Queſtion*, and *ſpeaking to the Point?* He's ſatisfied the word *Image-worſhip* will do the work, without much need of longer Proofs; and therefore waving all ſuch kind of *Controverſial Drudgery*, he falls to the *Hiſtorical* part, in which, from the diſferent account of Hiſtorians, the diſagreement in *Time* and *Place* and other Circumſtances, he eaſily fills all with Confuſion and Uncertainty. A tedious work he makes about the ſecond Council of *Nice*, and ſets it out in ſuch abuſive Language, with ſo much contempt and ſcorn, that he ſeems, at his writing this Character, to have come freſh from a *Billings-gate Lecture*. Hear how he attacks that Venerable Synod: *They were a Pack of Greeks* (ſays he *pa.* 38.) *that were neither the wiſeſt, nor the honeſteſt Men in the World.* Then having undervalued the Proofs of that Council as *Senſeleſs* and *Ridiculous*, he adds, *pa.* 39. *Now*

Now you may judge, whether theſe were not rare Greek Wits. Tet we might forgive their want of Brains, if they had been Men of Integrity; but they were diſhoneſt too. In this manner do's he complement this great Synod with the Honorable Titles of *Fools* and *Knaves*. Certainly he muſt be a wiſe Man in his own conceit, who makes ſo bold with three hundred and fifty Fathers, beſides the Popes Legates, and the Vicars of the Oriental Patriarchs. But I leave him in this Buffoonry, wiſhing him only much joy of his Admirable Talent in this kind. The Chief thing he urges againſt this Council, is their eſtabliſhing, as he pretends, *Superſtitious Errors*, the *Worſhip* or *Adoration of Images*, ſuch as our Author judges to be nothing elſe than *Idolatry*; in this, doing altogether like himſelf, who quarrels with every thing; but how unlike the more Learned and Moderate Divines of his own Church, who vindicate this Council from all ſuch imputations! Mr. *Thorndike* freely confeſſing, that he *muſt maintain as unqueſtionable, that the Council of* Nice *injoyns no Idolatry*, Epil. 3. pa. 363. And Dr. *Field* affirming, that the Nicene *Fathers mean nothing elſe by Adoration of Images, but embracing, kiſſing, and reverently uſing of them, and like to the Honor we do the Books of Holy Scripture. (Of the Church* l. 3. c. 36.) Thus do theſe Eminent Men deliver their Senſe of this *Council* and it's *Doctrin*, which our Author has thought fit to render ſo *Ridiculous* to the World. He catches at *Words*, and without Examining or Underſtanding them, makes

makes *Idolatry* and *Superſtition* of the moſt Orthodox and Chriſtian Doctrin: And this I look upon the occaſion of his letting flie ſo furiouſly at this *Venerable Synod*, and of all his Rallery againſt it. But I proceed to conſider his other Arguments.

The principal thing he inſiſts on, and which runs thro' his whole Pamphlet, is, that we cannot make it appear, even as a thing probable, that *Images* were ſo much as ſet up in Churches in the Primitive Times; and upon this Practice, now ſo common in the Church of *Rome*, he preſſes her with the Guilt of *Innovation*. An Excellent Argument, well becoming a Leader of the People! But this is the Motive of *Reforming*. And do not ſome other Reformers, upon the ſame grounds, prove the uſe of *Organs*, in the *Divine Service*, to be an *Innovation*; ſince it cannot be made appear, even as probable, that there were any ſuch things known to the Primitive Chriſtians of the firſt three or four hundred years? And do not others, ſtill treading over the ſame ſteps, make the uſe of *Cathedrals* and *Churches*, of *Deanries* and *Prebendaries*, an *Innovation* in Chriſtianity; ſince in the *Primitive times* there were no ſuch things heard of? After this rate ſome Men are pleas'd to argue; and at this pace the *Reformation* may go on improving every day, till there's nothing of Chriſtianity left, if ſuch Principles and Reaſons of ſome *Church of* England *Reformers* are but follow'd, as Juſt and Convincing. But theſe can have no authority, but with ſome Weak

and

and Paſſionate Men. Others, who weigh things duely, know that the Circumſtances of the Primitive Chriſtians, their being under Severe *Perſecution*, their living and converſing in the middle of *Pagans* and *Jews*, &c. did make many things *inconvenient* and *unſeaſonable* at that time, eſpecially ſuch as related to the *Solemnity* and *Order* of the Church, which otherwiſe were *Good* and *Apoſtolical*. This Mr. *Montagu*, a Wiſe and Learned Man, throughly conſider'd; and particularly in relation to *Images*, which, he ſays, in the firſt Ages were but few or none in publick, not becauſe they were then *Unlawful*, or *contrary* to the Doctrin of the Apoſtles; but becauſe they were inconvenient in thoſe times of Perſecution and Paganiſm. I'll here ſet down his own words to ſatisfie the *Anſwerer*, and to let him ſee the difference between the Spirit of Peace and Moderation, and that of Bitterneſs and Wrangling. Thus then that Worthy Divine argues in his *Appeal to Cæſar*, c. 23.

'As the Ancient Fathers of the Primitive Times 'had very few or no Churches at all, at leaſt of 'Note, Dignity or of Receipt, becauſe they liv'd 'in Times of fierce Perſecution, and were ſeldom, 'or Few of them Stationary, but compell'd *ſubinde* '*mutare ſedes*; ſo had they very few, I grant, or 'no Pictures at all in public uſe amongſt them, 'not ſo much as for Ornament ſake. And the 'reaſon was, becauſe they lived continually a-'mongſt Pagans, and were themſelves, for the 'moſt part, ſuch as had abandon'd and come o-

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'ver from Paganiſm unto Chriſt; that were 'bred in, brought up in, inur'd to, and faſt ſet-'led unto Idolatry in Image-worſhip. There-'fore they ſpoke againſt them with ſome tartneſs 'and inveighing ſort, leſt haply by converſing 'with, or neighboring upon Pagans, or thro' 'former uſe of being miſ-led by thoſe Pagans, the 'Novel and tender Shoots of Chriſtianity might 'receive hurt, and learn to worſhip Idols, as 'thoſe Pagans did. In which words this Author plainly declares, that tho' there was not the public uſe of *Images* in the firſt Ages; yet the admittance of them afterwards into Churches was no *Innovation*, as our Anſwerer pretends; but the practiſing of a thing, which in all the precedent Ages had been *juſt* and *lawful*, but not *expedient*, for the reaſons here aſſign'd by him. Which thing the ſame Author has thus clearly deliver'd in the foregoing Chapter, where ſpeaking of the uſe of *Images: Before* St. *Gregory*, ſays he, *I know no ſuch confeſt employment for them. He was the firſt that gave ſuch public approbation unto them* DECLARATORILY, *tho' it was* TRUE DOCTRIN IN IT SELF, *before he ever profeſs'd it ſuch.* Can any thing be more clearly expreſs'd? Is it not evidently here acknowledg'd by a *Church of* England *Divine*, that the Uſe of *Images*, as approv'd and allow'd by Pope *Gregory*, who was for giving *Reverence and Reſpect unto them*, as this Author confeſſes in the ſame Chapter, was a *True Doctrin in it ſelf*; tho' it was never *profeſſedly declar'd* before this time?

time? And yet our *Answerer*, unacquainted it seems with the Doctrin of his own *Church*, and with the Circumstances of the *Primitive Church*, comes here with the full Cry of *Innovation*, giving the World and me a needless trouble of stating this Controversie, which has been so long ago decided, as to this Point, by a Divine of his own Church. But alas, some Men, who have for a long time from their *Castle of Priviledge*, with a *Noisy*, but *Empty* Controversie, peevishly declaim'd against all sorts of Adversaries; and there boastingly triumph'd, where they know no body dar'd contradict or question them, vainly think they may do the like in *Print*, and that they may as easily impose upon all *Readers*, as upon their *Hearers*. And I desire our Answerer to consider, how far he is here concern'd, who thus dares to venture abroad, with these *Raw* and *Unconnected* Notions.

But the Answerer is resolv'd however, to convince his Reader of the Unlawfulness of *Images*; and in order to this tells him, as before, that the *Antient Heretics* were Friends to *Images*. I wont ask here; Why then do's the *Church of* England use them in her Places of Worship? But, I'll tell him in his own Words, that this is a *Silly Artifice*; and that every thing is not to be condemn'd, which was us'd by such a sort of People. He knows, I hope, that the *Antient Heretics* us'd the *Bible* too, as likewise *Preaching* and *Churches*, and yet sure all these are not to be rejected upon this score. I have here shew'd him already out

of his own Authors, who firſt *declaratorily* eſtabliſh'd the uſe of Holy *Images*, giving Reverence and Reſpect unto them; and that this was a *True Doctrin in it ſelf*, before he ever profeſs'd it: And what matter then, if ſome *Heretics* admitted of the ſame, who are wont to abuſe even the beſt of things, as the Anſwerer ſays, the *Gnoſtics* did, *pa.* 57. who rankt *Chriſt's* Image with thoſe of *Pythagoras*, *Plato* and *Ariſtotle*. As to what he ſays before, *pag.* 53. that *Pope Gregory* I. and II. contradict each other in this Point, he would do well to explicate this fuller in his next; for Pope *Gregory* II. is no more for *Adoration of Images*, than *Gregory* I. as appears in that Letter of his to *Leo Iſaurus* cited in *Nubes Teſtium*, *pa.* 183. Where writing to the Emperor: *You charge us*, ſays he, *with the Adoration of Stones, and Walls, and Pictures. But 'tis not ſo as you affirm, O Emperor! What we do is only to refreſh our Memory, to raiſe our minds to Heaven,--- and not, as you urge, to Worſhip them as Gods; no, God forbid, we place no hope in them.* How then do's he contradict *Gregory* I. while he's no more for Worſhiping Images than he was? But he that has Forehead enough to charge me with a Notion of *Invocating of Images*, as he do's, *pa.* 66. when I have no ſuch Word or Hint, muſt not be call'd to an account for every thing he ſays.

I have little more to conſider in this *Letter* of the *Anſwerer*, beſides his great Kindneſs and Affection to the *Heathens*, who, with his Good Friend

Friend Dr. *Stillingfleet*, is ſo favorable to them, as in a manner to excuſe them from *Idolatry*, ſo the better to fix this Crime upon the *Papiſts*: Tho' the *Doctrin* of the *Papiſts*, in this Point, is ſo like what the Church of *England* teaches, that (as is ſhewn above) there's little difference betwixt them, beſides about *School Terms* and *Words*. The World knows the good underſtanding there was between *Sultan Solyman* and *Martin Luther*, and how friendly the Followers of this *New Prophet* were taught to be to the *Turks*; but why our *Engliſh Reformers* upon *Martin Luther* ſhould be at this day ſo kind to the *Heathens*, muſt be left to every one to gueſs. The *Anſwerer* aſſures the *Perſon* of *Quality*, *pa.* 11. to whom he writes, that to charge the Heathens with *Worſhiping Stocks and Stones as Gods*, is to *Miſrepreſent* them. And yet how many times has this very thing been inſtill'd into the Peoples Heads, as True of the *Papiſts*, which now, as we are inform'd, is a *Miſrepreſentation*, when affirm'd of the *Pagans?* Are not the *Pagans* here deeply indebted to theſe *Church of* England *Men*, in their owning them to be *Miſrepreſented*, whilſt the ſame Abomination is ſo liberally charg'd upon the *Papiſts*, and yet no *Miſrepreſentation* there, if you'l believe 'em? This is to make the *Papiſts* worſe than Heathens; and without either Reſpect to *Duty* or *Good manners*, to advance even *now* that *Plot-Divinity*, which was Preach'd by a Doctor before the *Houſe of Commons*, *April* 11. 1679. Who ſetting out *Popery* in ſuch colors, as

might be moſt effectual to excite that *Aſſembly* to the Drawing of Blood, after ſeveral Dreadful Characters, at laſt *pa.* 30. thus concludes; *Nay,* ſays he, *it is a Religion, that will engage you in a more Unnatural Idolatry, than ever the Pagans were guilty of.* Is not this a rare Character of one Chriſtian from another? Nay from *Church of* England *Chriſtians too,* ſuch who pretend to ſo much *Charity* and *Moderation* above their Neighbors; and yet to caſt forth ſo much *Gall* and *Venom,* that could be expected from none, but another *Julian,* or a *Lucian?* But I take no advantage here, I conſider this was deliver'd in a time of an *Epidemical Madneſs*; and what wonder, if the *Pulpits* did not eſcape the *Contagion?* But why at this time of the day ſhould *this Lecture* be read to the People? Is not the *Plot* out of ſome People's heads yet? Is the Infection ſo laſting? But what ſhall we ſay; the Encloſure of ſome Men's Religion, is only *to be againſt Popery.* They raiſe a monſtrous Notion in their own *Brains*; and while they expoſe this to the People, they make the *Innocent* ſuffer for their *Deluſion.* They'l joyn hands with the *Turk* or the *Pagan*, ſo they can but make a Devil of the *Papiſt.* And in this ſome of their *Furioſo's* are ſo blindly raſh, that they care not how *Antichriſtian* they make their *own Church,* ſo they can but ſet out the *Papiſts* for *Idolaters.* For here I deſire any ſerious Man to conſider, if the Papiſts were thus really *Idolaters, as bad or worſe than the Heathens,* as theſe Men ſuggeſt, what Advantage would this be to the

the *Church of* England? What kind of Church muſt the *Church of* England be, who has no *Ordination*, *Succeſſion*, or *Authority of Preaching*, but what ſhe has receiv'd from theſe *Idolaters?* What kind of Church muſt ſhe be, whilſt ſhe owns *her ſelf* and *Theſe Idolaters* to be *Parts* of the *ſame Church?* What kind of Church muſt ſhe be, whilſt ſhe acknowledges, that all her Members for a Thouſand Years before *Henry* 8. were in Communion with theſe *Idolaters*; and in all External Rites and Worſhip, were comprehended in the *Papacy?* Muſt not ſhe have been a very *Diſſembling* and *Adulterous* Church; whilſt believing *internally* the *True* and *Pure* Faith of Chriſt, ſhe did for ſo many years *externally* practiſe all the *ſuppoſed Superſtitions* and *Idolatries* of the Church of *Rome*, which ſhe judg'd to be moſt Wicked and Damnable? Is not this an admirable Character of a Pretended Church of Chriſt, to have play'd the *Hypocrit* for ſo many Ages, committing Adultery with the Suppoſed *Whore of Babylon*, and partaking in all her pretended Abominations? What greater Blow could an Enemy give to the Church of *England*, than ſome of her *Divines* do thus with their own hands, who, like *Spiritual Janizaries*, deſtroy their *own Mother Church* of which they are *Members?* For is it not evident, that whilſt they endeavor to make the Church of *Rome* guilty of *Idolatry*, they prove their own Church for ſo many years to have been *Idolatrous*, to have been a *Diſſembling Church*, *a Church denying Chriſt and his Religion*,

ligion, a Church for Temporal Reſpects committing many Idolatries and Superſtitions, and conſequently, *no Church at all?*

And what more Forcible Argument need any *Diſſenters* to juſtifie their *Separation* from the Church of *England?* For ſince the greateſt part of thoſe things upon which the *Diſſent* is founded, are ſuch as have been inſtituted and commanded by the Church of *Rome*, why ſhou'd they receive them from the *Church of* England, whilſt theſe ſame *Church-Guides*, who preſs the Obſervance, take ſo much pains to prove thoſe from whom they receiv'd them, to be *Idolaters*, and a ſort of Chriſtians worſe than *Heathens?* What reaſon has any Man to joyn in ſuch a *Form* of *Worſhip* and *Divine Service*, when he is aſſur'd, that Thoſe from whom the greateſt Part is *borrow'd*, are *Idolaters?* Why ſhould any be tied to ſuch *Ceremonies*, if thoſe that inſtituted them were *Idolaters?* 'Tis but Rational for every Man to think, that if the Papiſts are ſo *Stupid*, ſo *Sottiſh*, ſo *Ridiculous*, ſuch *Idolaters*, ſo *worſe than Heathens*, as every *little Church-Divine* is pleas'd to render them, that the Church of *England*, who retains ſo much of their *Service* and *Ceremonies*, muſt of neceſſity be ſo far like them in *Sottiſhneſs*, *Ridiculoſity*, *Idolatry* and *Heatheniſm*; and the only way to become a *Pure Chriſtian*, muſt be to ſhake off, even that which She has retain'd. This is a very Obvious reaſoning; and I don't queſtion, has ſo powerfully wrought upon the minds of Infinite Numbers, and widen'd the *Separation* to that degree,

degree, that the very *Crime* of the *Church of* England in her *Bitter* and *Unjuſt Invectives* againſt the *Papiſts*, has by a juſt hand of God prov'd her *Puniſhment*; whilſt her endeavors to alienate the Peoples minds from *Popery*, has embitter'd them even againſt *her ſelf*, and been ſo fatal to her, that by the ſame means ſhe has made People *no Papiſts*, ſhe has made them *Diſſenters* from her own Communion, and rais'd to *her ſelf* almoſt as many *Enemies*, as ſhe inteded againſt the Church of *Rome*. Our Anſwerer, has lent a helping hand in this Point; I do not mean here by his *Peeviſh, Scandalous Pulpit Invectives*; but in this his pretended Anſwer to this Part of *Nubes Teſtium*; whilſt he has ſcarce any one Argument, but what is levell'd as much againſt his *own Church* (if that be really his, which he pretends) as againſt the *Papiſts*: Tho' in reality, to any Intelligent Reader, there is but very little againſt either: The whole being made up of *Vulgar Sophiſms, Wordy Diſputes*, and *Arguing at Rovers*: But the Author is to be excus'd; the Whole is nothing more than a Letter: And every body knows, that a *Letter*, however proper it may be to the Perſon, to whom 'tis directed, is many times very *Abſurd*, when 'tis divulg'd and made Common; wee'l excuſe therefore the *Writer*, but really he is to blame that *Publiſh'd* it.

FINIS.